

OUR WORLD MISSION

Statement of the Treasurer, October 30, 1960

BUDGET RECEIPTS

	Treasurer's October	Boards' October		Treasurer's October	Boards' October
Balance, Oct. 1	\$ 00.00		Marlboro	345.36	
Adams Center	219.05		Memorial Fund	84.98	
Albion	39.62	10.00	Middle Island	14.00	
Alfred, 2nd	129.66		Milton	704.01	30.00
Associations and Groups	45.45		Milton Junction	114.80	
Battle Creek	579.45	20.00	New Auburn	34.91	
Berlin	54.82		Nortonville	114.50	20.00
Boulder	36.70		Pawcatuck	362.50	
Brookfield, 1st	55.00		Plainfield	151.42	
Chicago	77.00		Richburg	113.00	
Daytona Beach	156.50		Riverside	339.00	
DeRuyter	39.00		Roanoke	15.00	
Dodge Center	106.40		Rockville	21.10	
Hammond	10.00		Salemville	37.33	
Hebron, 1st	27.24		Shiloh	595.00	
Hopkinton, 1st	162.10		Verona	96.50	
Hopkinton, 2nd	13.00		Walworth	30.00	
Houston	8.25		Washington Peoples	12.00	
Individuals	2,076.62	20.33	Waterford	96.35	
Irvington	400.00		White Cloud	44.16	
Little Genesee	52.60				
				\$7,614.38	\$100.33

TREASURER'S DISBURSEMENTS

Board of Christian Education	\$ 584.51
General Conference	882.60
Historical Society	1,169.50
Ministerial Retirement	341.98
Ministerial Training	865.14
Missionary Society	2,586.62
Tract Society	721.71
Trustees of General Conference	46.76
Women's Society	134.37
World Fellowship	58.45
Special Fund — Program Adv.	122.74

American Bible Society	100.00
Total	\$7,614.38
Balance, October 31, 1960	00.00

SUMMARY

Current annual budget	\$111,295.00
Receipts 1 month	7,714.71
Balance needed 11 months	103,580.29
Percentage raised 1 month	6.93%
Percentage year elapsed	8.33%

George E. Parrish,
Treasurer.

Battle Creek, Mich.

thought-provoking sermons. We wish more people could hear them. He is carrying a heavy load and needs the assistance and prayers of all. He has just finished several months as supply pastor for some neighboring churches on Sunday mornings. Mrs. Soper is directing the choir at the Methodist Church in Ord.

The November church social was in charge of the Social Committee. A film-strip was shown. As has been our custom for the past 25 years or more the closing number was the first stanza of "God Be With You Till We Meet Again."

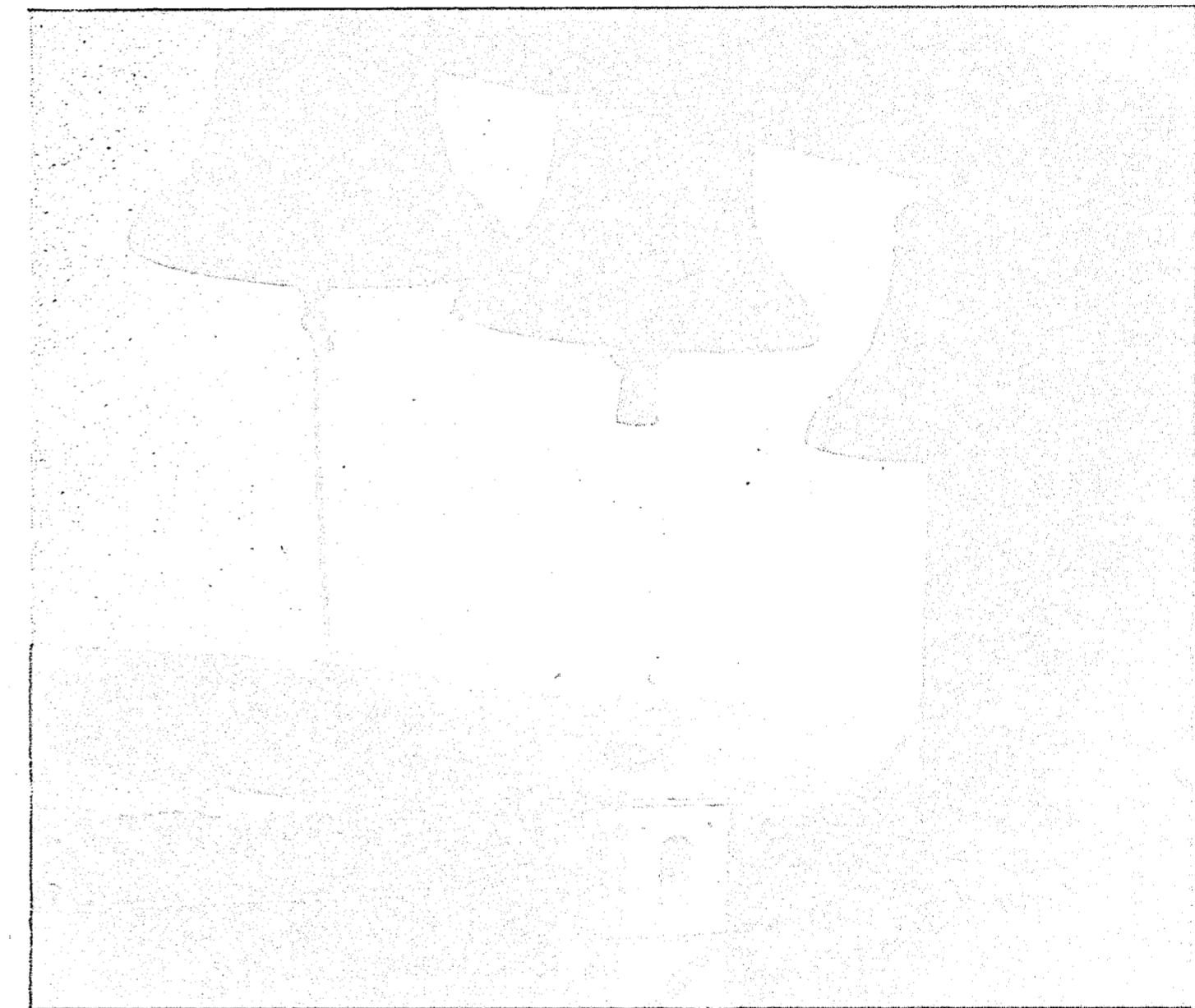
— Correspondent.

WATERFORD, CONN. — A preaching mission was held at the Waterford Church on Friday evening, Nov. 11, Sabbath morning, and Sunday evening.

The Rev. Everett T. Harris of Westerly, R. I., was the speaker. On Friday evening his topic was "Witnessing." On Sabbath morning his sermon theme was "For His Name's Sake" and dealt with the Fatherhood of God. On Sunday evening, he spoke particularly to young people on "Stewardship of Life." The attendance was good and the church was spiritually enriched by these messages.

— Correspondent

The Sabbath Recorder



BELLS OF BETHLEHEM

Joseph was required to make a pilgrimage to Bethlehem, the City of David, with Mary his espoused wife. Little did he realize that in centuries to come the bells would ring out over the ramparts of the city because of prophecies fulfilled at the end of that tax-registration journey. But tiny, little Bethlehem and its shepherds are known the world around, and countless pilgrims rejoice when they hear the bells in the Church of the Nativity.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press
REV. LEON M. MALTBY, Editor

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Echoes from Brazil

The Baptist World Congress at Rio de Janeiro last summer does not fade completely from the minds of the thousands who visited that country for the first time. It was something more than a world gathering to discuss the opportunities and problems of 23 million Baptists in various national conventions and conferences; it was a tremendous evangelistic and missionary stimulus for Rio and Brazil. The visitors can more easily forget its impact than can the people of the land where it was held. For them the effects of the congress roll on like a mighty tide.

Dr. Joao Soren, the Brazilian pastor who was elected president of the Baptist World Alliance, was interviewed in Washington on his recent visit to this country and reported a continuing evangelistic harvest throughout Brazil as a result of the congress saying, "It will be the greatest year of growth in the history of Baptists in Brazil. Our churches have received unprecedented members on their professions of faith, and the tide is still running strong." He noted that the climax of the Rio meetings came on the last day, when 185,000 heard the Gospel message by Dr. Billy Graham in the giant stadium. He estimated that 80 percent of that audience was non-Protestant.

Your editor was among those present throughout the Rio meetings. Riding the crowded buses and open trolleys of that teeming city about two hours each day he had an opportunity to observe the evangelistic impact that the well-publicized meetings was having on the general public — those who were attending and those who were impressed by its size and its spirit. It does something for the visitor even when the Portuguese-English barrier makes communication difficult, if not impossible. One could see the response to billboard and newspaper advertising and to the Portuguese literature that most of us carried. (Your editor was never without his briefcase, although he sometimes wondered how it could survive the jamming crowds.)

Dr. Soren comments now in his press interview on the rapid growth of Baptist work in Brazil. He attributes it to a strong emphasis on evangelism.

"Church members," he remarked, "have a strong sense of responsibility for personal witnessing, and a spiritual vacuum in the nation gives Baptists an unusual opportunity." It might be added that the same is true of the Seventh Day Baptists and other Sabbathkeeping people contacted by the editor on this trip. Our brethren, many of them, are really giving themselves for the cause of Christ to a degree that shames us who are staid and well established church members.

The report of Dr. Soren on the evangelistic emphasis and the harvest of souls brings to mind one facet of the Rio meetings not previously referred to on these pages but frequently mentioned to other delegates. Being an editor in close touch with the Press Room he had advance copies in English of nearly every address that was given. (It will be recalled that all messages were delivered in two languages.) The Brazilian speakers gave their messages almost word-for-word as they were prepared because they knew their audience. The American speakers, many of them, changed their speeches considerably. In some cases, the changes were only in sentence structure and in others the thought was so much altered that the advance release bore little resemblance to the delivered message. Why was this done? Some of the Americans had written historical speeches in the third person. They had discussed problems more or less objectively or in the abstract, as we are accustomed to do in this country and in Northern Europe. After a few days in Rio and after observing that the audience was at least 80 percent Brazilian, the speakers saw that they should speak in short, easily translated sentences. They changed from the third person to the second person and made their talks more evangelistic. Those who did not do so failed to get good audience participation in a room where the acoustics and the loudspeaker system left much to be desired.

Americans caught the evangelistic spirit of the Baptist World Congress — a spirit which ought to be stronger in our own national and associational gatherings.

Armed with the Word

The different approaches to the Bible are many. One might say in Biblical language that they are legion except that the term, used only four times, refers to a large number of demons in three of the references. We trust that not many of the current approaches to Bible study and Bible use are related in any way to evil or serve the purposes of the devil. However, one may expect that the unregenerate world will find itself in opposition to the Word of God since the Word delineates and condemns all sinful thoughts and acts.

It is possible that the Christian in his attempt to study the Word is sometimes unwittingly led astray into unprofitable bypaths of interpretation and forgets to keep his study profitable. In some cases this may serve the cause of Satan, for it keeps the Christian from a maximum use of the Scriptures "for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).

Of all the approaches to the proper use of the Bible, the one which Paul mentions in his inspired instructions to the young man Timothy is perhaps the most important. Profitable Bible study makes the man of God "perfect, thoroughly furnished unto all good works" (2 Tim. 3:17). The Word of God is equipment, soldier's equipment, for the battle against all the wiles of the devil, not only in one's personal life but is part of the army of the Lord engaged in a world campaign.

A striking expression of this use of the Word is found in a recent statement of the president of the New York Bible Society, John J. Dahne. One sentence from that statement reads: "The New York Bible Society for 151 years has stood by the city's churches in this great struggle, arming churchmen with Bibles, Testaments, and Scripture portions, confident that no greater weapon against evil can be found than the Word of God."

The expression, "no greater weapon against evil," struck this writer with tingling force and sharpness. Perhaps it is no different from saying that the Word is the Christian's sword but we need to be

reminded constantly that whatever else can be said about the Bible, it is primarily a tool given to man for fighting evil. There is doubtless too much talk about accepting this or that portion of the Word as if there were real question of its origin, its truth, or its value. The most trusted, most proven, most keen weapon against evil cannot itself be of uncertain or evil origin. It remains then for the Christian to learn to use this weapon rather than to either criticize it or admire it. The Bible societies promote such use of the Bible.

It was to this same young man, Timothy, that the Apostle Paul wrote so many centuries ago: "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of truth" (2 Tim. 2:15). How many of us are equipping ourselves to use the Bible against evil and for righteousness?

Religious Drama

Religious journals of wide circulation are increasingly giving space to articles on religious drama. This new emphasis appears to be stronger in the more liturgical denominations. Just how much the smaller churches will pick up and implement the idea of introducing drama into worship services remains to be seen, and remains to survive the leveling judgment of time.

The National Council of Churches has a Department of Worship and the Arts headed by Marvin P. Halverson. A group of dramatists and novelists met with Mr. Halverson's commission in New York on November 16. Alexander Federoff, author of the new novel *The Side of the Angels* commented in a panel discussion that since all "real drama involves human conflict it is, by definition, religious drama." Top playwright Jack Richardson urged the Protestant churches to become patrons of modern drama and added that no strings should be attached.

Some of us would be a little fearful of the above definition of religious drama and of the opening of our churches to dramatization of every type of human

MEMORY TEXT

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Isaiah 7:14.

conflict in the name of religion. The people witnessing some real drama might not be able to understand that it was religious even if they witnessed it in a church. The increased public interest in religion has led to the use of Biblical titles for many plays that bear little resemblance to anything that can be found in the Bible.

Religious drama is by no means a new thing in Protestant circles especially at the festal times of the church year. There is undoubtedly room for more of it at other times of the year and involving other themes than the nativity and the resurrection of Jesus. Let us be sure, however, that when sin is depicted it is labeled well enough to be recognized as transgression of the law of God. Let the theme of redemption be clearly seen when the above-mentioned conflict is portrayed. The churches have a commission to fulfill; it is not to entertain either saints or sinners but to bring them to, and keep them in the right relation to God and His righteousness through Christ their only Savior.

The Heavens Declare

Last night a strong wind drove small black clouds, one after the other, scudding across the face of the full moon, high above us. It seemed as though some celestial athlete on the horizon had hurled the shining disc up, into, and across the vault of heaven; as though he had done it for fun, or in a contest, or perhaps merely to reward those who were willing to suffer a severe neckache. The psalmist must have been watching something like that when he burst out with his affirmation, "The heavens declare the glory of God." — Muriel Lester in *Praying: How, When, Where, Why* (Fleming H. Revell Company).

President's Message

Annual Evaluation

As this year ends, it brings us the renewed hope that the next year can be better. It offers us the recurring opportunity for a new start with the opening of each newly numbered calendar. Now we are to consider the coming year 1961, and it is my privilege, as well as my duty, to point out the need for completing the second year of "My Spiritual Inventory."

We need to take stock of ourselves at regular intervals, just as any businessman inventories his store to see where he stands in relation to past performance and his aims for the future. In this respect we must inventory our lives, in order that we can benefit from past experiences and set worth-while goals for future development. The beginning of a new year is the logical time for this task.

It is customary at this time of year to hold "Watch Night" services, and it is in such services that we can make excellent use of Wayne Crandall's appropriately compiled "My Spiritual Inventory." This is not a quick test to rush through and then forget. It is not a meaningless survey that is to be put back on the shelf as soon as it has been made. "My Spiritual Inventory," to be effective, must be worked on thoughtfully, prayerfully, and unhurriedly. Each point listed requires careful consideration if we are to be completely honest with ourselves; and it is only if we are utterly frank in our personal appraisal that this evaluation will have any benefit for us.

May I urge at this season, when perhaps more than at any other time of year we are aware of past shortcomings and future hopes, that we fill out the second year of "My Spiritual Inventory," renewing our covenant with God, renewing our vitality as Christians, and renewing our collective strength as Seventh Day Baptists. Whether you do this at a special service or in the silence of a secret place, make out your personal inventory and determine to do even better in the future.

It is when each individual — the first person "I" — makes a deeper commitment to his Lord and pledges sincerely to work harder for Him that the message Seventh Day Baptists have for the world will be heard. Extension and growth begin in each individual heart, and only when the individual grows can our denominational work for God's Kingdom grow and prosper. "I must be about my Father's business."

Translating Philippians 1:23

"... to depart, and to be with Christ"

By G. Zijlstra, Amsterdam, Holland

With much interest I read Dr. Hurley's explanatory version of Philippians 1:23 in the Sabbath Recorder of October 31. I agree with the doctor that we always have to bear in mind 2 Peter 1:20.

As I studied the explanation I came, however, to a conclusion different from that of Bro. Hurley.

The "third key word" ANALUSIA is a form of the verb ANALUO and this is the contraction of the verb LUO and the prefix ANA. The verb LUO is translated: break, loose, and a few other words, always having the sense of loosening. We find this too in the case of other prefixes, such as APOLUO (e.g. dismiss, let go, loose, put away, release, send away), KATALUO (e.g. destroy, dissolve). We always find the basic meaning "to loosen." I think, therefore, it will be better to maintain this basic meaning and, applying it to Paul's situation, read (by explanation): "having a desire to loose from the earth," that is: to depart, to die.

In Luke 12:36, we find this same word translated "return." The literal meaning is: "when he will have departed from the wedding," loosened himself from it. In English as well as in Dutch we prefer, however, to say "to return." In my opinion therefore, the translation "depart" will be more correct than "return" in either case.

In this meaning I am confirmed by Paul's second letter to Timothy (4:6), when he writes that his departure

(ANALYSIS) is at hand. It will not be possible to find here any sense of "returning."

I cannot judge if it would be better in English to read "Booz begat Obed out of Ruth" than "of Ruth." In the context Paul speaks of two things only, to live and to die. He is pressed by and not pressed out of two things. Menge translates: "ich fühle mich nämlich nach beiden Seiten gezogen." Though this wording is not the literal translation, the meaning is right, and there is no question at all of Paul's referring to the return of Christ in this passage.

THE CALL TO BE A LAYMAN

By Mark Sanford*

I sincerely hope that nothing in this article will be used as an alibi for not answering the call to be a minister or missionary, but I do wish to emphasize the importance of the call to be real consecrated laymen. In the 15th chapter of John's Gospel, we find that the word "abide" is used nine times in the first ten verses. We know that the branch must abide in the vine, but we sometime forget that all of the fruit is borne on the branches, and that branches also nourish the vine.

For many years the challenge to our young people has been to get out and do great things, and we honor those who have succeeded. However, the churches have been kept alive by those who abide, by those who have been willing to make some sacrifice to abide in the vine of the old home church.

We cannot overestimate the value of a good pastor but we must recognize the fact that a church can exist without a pastor, but without laymen there is no

*Mark Sanford, of Little Genesee, N. Y., has been through the years one who has demonstrated in many constructive ways what it means to be a dedicated layman — a real leader in his church. His article fails to mention one thing that a laymen, in the providence of God, may become. Mr. Sanford is the father of a minister, Don Sanford, who edits the denominational lesson quarterly, *The Helping Hand*, studied weekly in all our churches.

church. We have pastorless churches but it is also true that we have more pastors than we have churches that can or will support a full-time pastor.

During the time that our churches were making the most rapid growth, most of the farms and other businesses around those churches were in the hands of church members. Today, if we are to build up our churches, we must build up around those churches a self-respecting and self-supporting community life. We honor the widow's mite. We must also have the might of consecrated businessmen within our churches.

In 1958 it was our privilege to visit some of our historic landmarks, including the old Newport church and the Mystic seaport and shipyard. As we looked into the past, I was impressed with the thought that the Seventh Day Baptists whose memory has been thus preserved were more than Seventh Day Baptists. They were workmen who had no need to be ashamed of their works; they were outstanding citizens of their day; they were true to their convictions, and they won the respect of their fellow-men by their ambition and ability.

Jesus was a layman. He never graduated from a college or a school of theology, although He furnished the inspiration for both. He chose the life of a common man and then filled the common life so full that it could not remain common. Multitudes came to Jesus and we have no records to show that He called more than a few to become full-time disciples. Zacchaeus became a changed man but there is no record that he changed his occupation. Many were told to go their way and sin no more. When the healed demoniac wanted to follow Jesus, he was told to go home and tell what God had done for him.

Not all people should stay at home, but we must recognize the sacred call to be consecrated laymen who are able and willing to keep the old home church alive and bearing fruit on many branches. The need is great and the results can be rewarding. "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you."

"WHENCE CAMEST THOU? AND WHITHER WILT THOU GO?"

In the following article Charles J. Bachman of Wayne, N. J., who is not himself a member of one of our churches, applies the question with which the angel accosted Hagar, Sarah's maid (Gen. 16:8), to Seventh Day Baptists. His article merits careful reading. He says that he has only one prayer for it, "that it may stimulate action and thought."

The Seventh Day Baptist Church has traveled a long hard road. Many devout stalwarts have given their all for the cause; determined members have built many memorials all along the road; monuments stand against the horizon of time witnessing to the Christian purposes and ideals of the denomination. Yet despite all this, the denomination is perhaps the least known of all the Baptist churches.

What is this church? The Seventh Day Baptist Church is Baptist in government; it practices baptism after the Bible standard by immersion (as Baptist churches do); and it belongs to the world-wide Baptist fellowship. But it is distinctive in that it preceded the regular Baptist movement of the 17th century, and in that it observes the seventh day, commonly called Saturday, as the Bible Sabbath.

The Sabbath in England and New England

In America the Seventh Day Baptist Church can look back with great satisfaction to its founders who came to these shores from the British Isles and Germany.

The history of the church in Britain begins with the establishment of Christianity on the isle. The numbers of those who worshiped on the seventh-day Sabbath and observed the rite of baptism by immersion were a majority until the intervention of the state through political pressures brought about by a new order of religious thinking. This new religious thinking, and with it the inauguration of political pressures, began to take form during the 13th century. Despite these changes, there were those who persisted in their determination to obey God and observe the seventh-day Sabbath and wor-

ship Him according to the dictates of their hearts.

It was a consecration to positive truths that gave these English Seventh Day Baptists the determination to preach without fear. It was this lack of fear that brought death to John James, pastor of the church on Whitechapel Road, London. On November 26th, 1661, he was hanged, drawn and quartered, and his head placed on a pole near his meeting house as a warning to his congregation. His quartered body was placed, a part or quarter of his body, on each of the gates of London. Such a death would strike fear into the weak-hearted, but not the determined.

It was from such a devout and purposeful group that Stephen Mumford came. He arrived in Newport, R. I., from London about the year 1664. Being an active proponent of his faith, he began expounding his beliefs within the organized Baptist Church of Newport. A number of the members embraced his views concerning the Sabbath and the perpetuity of the Ten Commandments. This caused some of the leaders to preach against the practice of the Sabbathkeepers. Becoming convinced that they could not keep the Sabbath and walk in the fellowship with the Baptist Church, Mumford's followers withdrew. Their withdrawal resulted in the First Seventh Day Baptist Church in America being founded on December 23rd, 1671. It was a church founded in faith in God by determined people.

Germans Embrace The Sabbath

From among the Germans who came to these shores in the latter part of the 17th and early 18th centuries began what is known today as the German Seventh Day Baptists. Still standing as a tribute to these German Seventh Day Baptists is the Ephrata Community at Ephrata, Pa. It is a tribute to such determined men as Heinrich Koster, who wrote the first theological treatise in Pennsylvania and perhaps the first theological treatise in all the colonies; to the memory of Johann Conrad Beisler, leader of Ephrata; to Peter Miller, who was engaged by Congress to translate the Declaration of Independence

into several European languages. The cemetery at Ephrata is a memorial to the humanitarian services rendered by the community to the wounded soldiers of the Continental Army who were nursed there. It was at Ephrata that some of the Continental money was printed on the community's presses. It was from Ephrata that many of the pioneers started out to conquer the western wilderness, among them the brothers Eckerlin.

Monuments of Faith

The contribution of these early American Seventh Day Baptists was outstanding. They left their mark along the way. The driving force behind this contribution was their determination to propagate their faith, revealing their Christian principles in their works.

Though never a majority, always a minority, they assumed tasks which a majority would find difficult. But the task and hardship was not the thing at which they looked. They looked rather to the result. The result, a thriving, pulsating church, was to be the harvest reaped from the seed they had sown. To assist in the process many monuments, with us today, were constructed. Some of these monuments are: Alfred University, Salem College, and Milton College. A long list could be given of the educational undertakings of the denomination. All were undertaken to elevate the mind in its relation to God and man. Such undertakings are not the work of people who are afraid, or who question, or who doubt; they are the undertakings of a positive, determined people.

A debt is owed to these dedicated people by all those today who hold the truth of the seventh-day Sabbath. The memory of Rachael Preston, a faithful Seventh Day Baptist, is revered by the Seventh-day Adventists for her defense of the Sabbath at the little church in Washington, New Hampshire, now recognized as the First Seventh day Adventist Church in America. The same debt is owed by the various seventh-day churches of God, and others.

Strength From the Past for the Present

The heritage of a people should be their greatest strength. The heritage of the Seventh Day Baptist Church is striking. The contribution of the denomination to the nation far outshines the number who contributed. This proves that the people who contributed were neither faint of heart nor fearful. They assumed their task because they believed it was a God-given task to be performed by them and them alone. They determined to give far more than they would receive and to unflinchingly venture out in faith knowing that their cause was just and nothing could stop it.

The question of "Whence comest thou" has been answered here. The question of "Whither wilt thou go" cannot be answered here. It can only be answered in the hearts and lives of the individual Seventh Day Baptist today. Complacency, agreeableness, niceties, and compromise have absolutely no place in the heart of any member of this denomination. The existence of such characteristics is traitorous to the memory of those who gave so much and upon whose foundation the denomination now stands.

The past can never suffice for tomorrow. This generation lives today and will live tomorrow. It is evident from the past that those who lived it determined that their church would be first, last, and always in their lives. The only way the church will exist tomorrow is by a determined reconsecration to that same pledge. God will hold responsible those who fail in that determination.

This is a challenge to every Seventh Day Baptist, a challenge that cannot be cast aside. This is a challenge that can only be met by boldness and determination, coupled with a living testimony to all you meet. A testimony that your church is a church with a purpose — a purposeful church that has stood alone, is standing alone and will stand alone, defending its truths in the lives of all its members.

MISSIONS — Sec. Everett T. Harris

New Lighting Plant for Makapwa Mission

Through the kindness and generosity of many friends in the Plainfield and New York area has come a much needed gift, a more powerful and effective lighting plant for Makapwa Mission. Two army surplus lighting units in their original crates stored in the basement of a Brooklyn High School since World War II have now been given for "missionary and hospital" purposes by the city Board of Education.

Mr. William Warren, a member of the Brooklyn High School of Automotive Trades faculty and also a member of the New York Peoples (Sabbathkeeping) Church, brought to our attention the possibility of securing these lighting generators. Through Mr. Warren's efforts and the active assistance of the High School principal, two identical diesel generators of 15 KVA (15,000 watts) capacity have been given through the Missionary Board to Makapwa Mission for "hospital and missionary use."

The Missionary Board approved the acceptance of the generators at the quarterly meeting held October 30, voting to cover the cost of shipping the generators to Makapwa Mission and whatever custom tax may be levied.

As we think of the increased effectiveness in medical work as well as general missionary services made possible by this gift, we give heartfelt thanks to God for the generosity and thoughtfulness of so many people who have contributed time and services to make this gift possible.

When these light plants were released by the Board of Education, they were trucked to the Central Fireproof Storage Warehouse on Classon Avenue in Brooklyn by Arthur Schoephlin, owner of the warehouse and head of a mission that holds Sabbath afternoon meetings in the warehouse. It was thought that waterproofing and marking of the crates was all that would be needed before Mr. Schoephlin transported them to the ship. Mr. Warren, however, felt that they should

be thoroughly serviced and tested. This he was eminently qualified to do. During the past weeks he has spent several days at the warehouse making adjustments. All the controls and parts needing most attention have been carefully tagged with the necessary information for the missionaries who will operate and service them in the future. It is expected that the two plants will be mounted side by side so that there can be uninterrupted production of power for the new hospital. At the time of writing the generators have been recreated in solid boxes by Mr. Schoephlin's employees and are ready for the next ship.

The thoroughness of Mr. Warren is shown by what he has written: "I have bought and sent along a new 12-volt storage battery (of a type that will last 3 or 4 years), several fuel and oil filters, an extra box of new spark plugs, belts, exhaust pipes, muffler, etc."

What is the motivation for all this work and expense by these two consecrated Christian men? The answer seems to be consecration and a personal interest in our missionaries and the great work they are doing for the cause of Christ and His Sabbath. Both men have been in close touch with the American Sabbath Tract Society and have done much to promote a knowledge of Seventh Day Baptist beliefs and work. Mr. Warren evidently did some thinking in electrical and Gospel terms while working on this project. He has submitted the following thoughts for the missionaries David Pearson and Dr. Victor Burdick, as they "follow the Light of the World."

Electric Gospel Thoughts

May the magnetic forces of their ministry attract those of opposite faith and may they be converted.

May their electrifying power arouse, startle or shock such an unenlightened people to give testimony and be a witness for our Savior.

May their positive teaching discharge all negative influence.

May their light be relayed to many in darkness.

May every spark of truth be energized

by good conductors of God's supreme power.

May the great power of God's Word induce the lost to regulate their lives, to insulate themselves from temptation, to believe in regeneration and be transformed into newness of life.

May potential Christians' faith be amplified and stepped up to high frequency performance to regulate their lives so that they may have the faith that works.

May the dynamic influence of our Creator persuade many to accept the truth with honest hearts.

Visiting Our European Brethren By Mrs. David Pearson

When we left U. S. soil and headed across the Atlantic away from the quickly setting sun, our hearts were full of anticipation for the new experiences we would have among our European brethren. After a very brief night (as the sun rose five hours earlier in Britain) we arrived in London. We did enjoy so much the good fellowship of the Christian friends in London, and the sights of the big city, which have been described in a letter from Pastor McGeachy. We appreciate the kindness and interest shown to us by all the people there.

Leaving London on Sunday, we arrived in the picturesque land of the Netherlands, where Mr. G. Zijlstra, secretary of the Seventh Day Baptist Conference there, met us. He helped us get settled near the K. L. M. (Dutch Airlines) office, and then went to Haarlem. We had fine fellowship in the home of one of the church leaders there, whose twin daughters and our Debby seemed to understand each other well in spite of the fact that their languages were different. That evening we met with the Christian people from several of our Seventh Day Baptist churches of that country, and they were very much interested in the work of God in Nyasaland. After our presentation they continued to ask questions until quite late.

On our return to our room that night,

Miss Else Zijlstra, who lives in Amsterdam, was with us. We arrived in Amsterdam, left the train and boarded the tram. When we were told it was time to get off, we told Else that she need not leave the tram with us to show us to the hotel, as we were sure we could locate it easily. But her answer was something like this: "Oh, sure, I will go along. Then I will get another tram back to the train station, where I will get my bicycle which I left there this afternoon, and pedal to my room." This illustrates how anxious she, and all the other fine people of Europe, were to help us.

The bicycle is a common means of transportation in Holland, and Germany, too. We were amazed at the traffic at the closing hours of business, a mass of moving cycles forming a solid line several cycles in width, and extending back as far as one could see down the street.

On our two remaining days spent in Holland, we were grateful for the kind assistance of Mr. J. Rijkers in showing us the magnificent museum of Amsterdam, the Palace of Peace at The Hague, and the quaint little village of Marken, where the people wearing the old Dutch costumes and wooden shoes are a common sight. We also enjoyed a visit with Mr. and Mrs. Zijlstra, when he gave some valuable advice on our bookkeeping at the Mission.

We left Amsterdam by plane for Germany and disembarked at Hanover, where we were to get a train for Braunschweig to meet Pastor Otto Kohler. Until trying it one never realizes how interesting it can be to change transportation in a land where you cannot read the schedules or signs posted, and where a very few people can understand your language — and that when two adults have six bags and a four-year-old child to watch.

Pastor Kohler (who had waited patiently for three hours, as we missed our train) met us, showed us to a room, and then took us to his home for dinner. Mrs. Kohler, an excellent cook, and the pastor were very kind to us while we were in their home for many meals. Our con-

versations were indeed interesting, as Pastor Kohler knows only a little English, and we knew no German. His English-German dictionary was kept handy, and provided good help.

Sabbath was an inspiring day in the Braunschweig church, with morning worship and mission pictures in the afternoon. The people again showed much interest in the mission story, and we trust they were as blessed as we were by their kindness and sincerity.

The following Sunday at about six o'clock, Pastor Kohler escorted us to the new train station, which had just opened the night before with a celebration at midnight, and we boarded a train for Hamburg, about 50 miles north. That afternoon there was a friendly, informal meeting with the Seventh Day Baptists of that city. Mr. Bruhn was a wonderful help there in translating for us, and we also enjoyed the fellowship with him and his wife in their home after the meeting. He also took us around Hamburg, which is a very beautiful and modern city, with a lovely lake in the center. We were very sorrowful because of the serious illness of his father, Elder Heinrich Bruhn.

The next day as the plane showed us more of Europe's beauty when it soared southward and we looked toward Africa, we were grateful to the Lord for the experiences there. We continue to pray for God's help and blessings to be with our European brethren.

Christmas 1960

Dr. W. A. Visser 't Hooft, General Secretary, World Council of Churches

Christmas has become everybody's festival. It is celebrated by Christians and non-Christians, it is celebrated in churches and cinemas, in offices and restaurants.

Is this not as it should be? After all, the Prologue of St. John speaks of the light that enlightens every man. The Christmas fact is indeed a fact of universal significance, it has to do with the salvation of humanity, it is therefore everybody's business.

So far so good. But St. John speaks of the true light that enlightens every man. Christmas does not speak of light in general, not of the endless sequence of days after nights or of summer after winter. It deals with the true, the genuine light that God sent and this light is Jesus Christ, God who comes in the flesh. If we celebrate Christmas on December 25th, this is due to the fact that in the early centuries this was the day of the festival of Sol Invictus, the Invincible Sun. And the Christians set their festival of the true light over against such nature worship.

Christmas is the universal festival—but only if it remains the festival celebrating the unique intervention of God in history. Its true universality depends on its rootedness in the great deed of God in Jesus Christ.

The job of Christians is then not to say to the world: you have stolen our festival; this has nothing to do with you. Their job is to say: yes, this is your festival too, but you can only celebrate it aright, if you recognize what it means—that the world, that you yourself are called to live by the light that is Jesus Christ.

The great promise of Christmas: peace in the world, peace in our families, peace in our hearts is for all those who will open their lives to the true light.

Editor's note: Our readers will doubtless appreciate considering the various thoughts presented by the general secretary of the World Council of Churches. It is expected that in relation to the origin and current observance of Christmas, as in other matters, each will take the facts of the Bible and of history and from them draw his own conclusions, which may or may not correspond with the above article.

Worldwide Bible Reading Thanksgiving to Christmas

(Suggested by American Bible Society)

Dec. 18 Isaiah 42: 1-13
Dec. 19 1 Corinthians 13: 1-13
Dec. 20 1 Corinthians 15: 1-28
Dec. 21 1 Corinthians 15: 35-58
Dec. 22 2 Corinthians 4: 7—5: 10
Dec. 23 Philippians 3: 7-21
Dec. 24 Luke 2: 1-20

The Passing of Mrs. Alfred S. Burdick

One who has contributed large sums of money to Seventh Day Baptist missionary work and to many other denominational and charitable causes, Mrs. Alfred S. Burdick passed to her reward November 17, 1960. Word of her death came to the Sabbath Recorder from her companion of many years, Bertha M. Chesney, who enclosed a partial story of her life compiled and read at the farewell services by Dr. William Atkinson Young, minister of the Highland Park Presbyterian Church, Highland Park, Ill. From this story and tribute we present portions and thoughts because her life and that of her husband were of such unusual interest and meaning to the world work of Seventh Day Baptists. It should be noted that her good works will live after her in Africa. Money originally contributed by her for the rebuilding of our hospital work in China was released some time ago for the construction of a hospital at Makapwa Mission in Nyasaland — which hospital is yet to be built when the local government approves the plans.

Ella Brown was born on April 20, 1870, in what was West Hallock, near Peoria, Illinois, the daughter of pioneer settlers who came west from New York State in 1850. Indeed, she was a direct descendant of John and Priscilla Alden and therefore was in the ancestral line of our nation's earliest settlers. And her years in many ways were full of pioneering. . . . As a girl she attended Normal School at Normal, Illinois, and as a young lady taught the fall and spring terms of the school in West Hallock, Illinois. It was a custom in pioneer, rural communities for the men to work in the fields as early and as late as they could. In the winter they were the teachers but the young people such as Mrs. Burdick were the teachers in the fall and spring terms.

She was married to Dr. Alfred S. Burdick in 1891. Dr. Burdick began his practice in Dunlap, Ill., but had to take his wife to Florida for her health (lung hemorrhage) where he practiced medicine until the depression made their return

to Illinois necessary. He began practice in Hinsdale, Illinois. He served as an associate professor in the Practice of Medicine at Illinois College and he edited a medical journal published in Chicago. All of these were difficult experiences and adjustments, and in the days of their later great successes the Burdicks never forgot that they had been helped in times of need and crisis. In 1904 Dr. Burdick became associated with Dr. Wallace Abbott in a venture that became Abbott Laboratories.

Quoting the Presbyterian minister:

"Dr. Burdick's father was a minister in a denomination known as the Seventh Day Baptists — a group not now strong in this area. Mrs. Burdick continued her loyalty and interest in that denomination through the years, reading with interest as long as she was able to do so, the national journal of that church, The Sabbath Recorder, published in Plainfield, N. J.

"She supported many other religious and charitable causes, however, and was especially active in providing college educations and musical educations for any number of young people — not alone her relatives, but others, including especially missionary children. One of her friends from the Peoria area was a missionary in China, and Dr. and Mrs. Burdick not only sent them abundant supplies but built buildings in their mission compound."

The friend mentioned was Dr. Rosa W. Palmberg, missionary to China from 1894 to 1940. The preface to Dr. Palmberg's book *China Letters* bears the information that these letters telling the story of her nearly 50 years of healing ministry were addressed to the "beloved friend Ella" — this same Mrs. Alfred S. Burdick.

When a neighbor lost a child and grieved continually Mrs. Burdick and a handful of other ladies in Ravinia organized the first group of Infant Welfare in Highland Park to help this friend face the loss of her child. "How that ministry has magnified in our area," writes Dr. Young. He goes on to speak of other ways in which she was helpful in a quiet,

retiring way. If it were possible to take more space there would be many, like the children of the virtuous woman of Proverbs 31, who would "arise up and call her blessed."

Flying Over a Godless Nation Thoughts of God

Patrick E. Gorman, representative of an American labor union and presumably a Roman Catholic, was returning by jet plane from a visit to Russia which had been most disappointing from the religious point of view. We quote a portion of what he wrote in the organ of his labor union *Butcher Workmen*:

"Somehow as my plane rose higher and higher into God's air, I could not relieve my mind of Russia — without churches — without God. In the bright sunshine, the cloud banks rose spirally, in silvery splendor. You did not have to stretch your imagination much to see that the peaks of these cloudbanks were rising like supernatural cathedrals.

"High in the blue yonder, in fancy, I could hear the church bells which I had so missed on the soil of Russia. Up there, only a fool could not believe in God's universe . . . I was more firmly convinced than ever that there can be no spiritual understanding between the peoples of the world without a kinship with God, and yet with these thoughts, how foolish it is to think that God can be pushed aside, even by the Russians . . .

"I day dreamed . . .

"I saw the transition of the caterpillar into the cocoon and then into the beautiful golden butterfly. I saw the soft cheeks of a baby pressed against its mother's breast. This, too, without God?

"When you are 39,000 feet up you can think of a lot of things. Looking down through a break in the clouds I could see the earth—such a small planet which, along with eight other planets is tied to the apron strings of a very small star, our own sun, a rather inconsequential heavenly body, just a small component part of our infinite celestial galaxy — the Milky Way, swirling through space with several billion

other larger stars. All this mass moving onward with the symmetry of a condor in flight and with the grace of a swan. All this without God?

"Poor Russia, I thought, and yet in material things Russia is not poor. She has become a world power. In this accomplishment eventually she must look heavenward thankful for the progress she has made."

ECUMENICAL NEWS

Stedman Replaces Wine

Dr. Murray S. Stedman, Jr., has been appointed general director of interpretation for the National Council of Churches, effective January 1, 1961. This position was formerly held by James W. Wine, who resigned to take up political public relations duties in Washington, D. C.

Dr. Stedman, for the last three years director of the Office of Information, United Presbyterian Church, USA, brings to his new position wide experience in the field. He is a member of the National Council's Study Commission on the Role of Radio, Television and Films in Religion, and a board member of Religion In American Life, Inc. Author of *Exporting Arms*, Dr. Stedman was co-author of *Discontent at the Polls* and *The Dynamics of Democratic Government*.

Race Relations Consultation

The South Africa consultation on race relations meeting in Johannesburg from December 7-14 was scheduled to "confront together the acute problem of race relations in South Africa." The world importance of the consultation is indicated by the fact that the World Council of Churches sent three of its top men from Geneva and four others to meet with leaders of the eight WCC member churches in the Union of South Africa. The men leaving from Geneva on December 3 were: Dr. Franklin Clark Fry, chairman of the Central Committee of the World Council of Churches and president of the United Lutheran Church in America; Dr. W. A. Visser 't Hooft, general secretary

of the World Council of Churches, a member of the Netherlands Reformed Church; and the Rev. Wilhelm Niesel, moderator of the Reformed Bund (Alliance) in Germany.

The results of the consultation will be awaited with interest by those who have concerned themselves with this serious problem that exists in South Africa and in the churches of that land.

San Francisco Meetings

The November issue of the monthly *Interchurch News*, published by the National Council of Churches, featured the widely publicized triennial General Assembly at San Francisco, December 4-9. The executive secretary and six other Seventh Day Baptists were accredited as delegates. This large delegation was made possible by using California residents and by some paying their own expenses. The *Interchurch News* headlines a meeting of the Department of United Church Men just prior to the General Assembly. Dr. Billy Graham, the world's foremost evangelist, was featured as the speaker at San Francisco on Sunday afternoon, December 4, at the closing session of the meeting of United Church Men.

Baptist World Alliance President

The Rev. John Soren of Brazil, holds other distinctions besides being honored by election to the presidency of the Baptist World Alliance. He flew up from Rio de Janeiro recently to receive an honorary doctor's degree from William Jewell College, which had granted his father, Francisco F. Soren a similar degree in 1929, 30 years after his graduation. John Soren followed in his father's footsteps at Rio in another unusual way. For 26 years the new president of the 23-million-member Baptist body has been pastor of the First Baptist Church of Rio, succeeding his father who held the same pastorate for 33 years. It took his father 20 days to travel to the United States in 1899. The son did it in less than 12 hours. While in the United States this time Dr. Soren has been conferring with Baptist leaders in Washington and elsewhere.

Illegitimacy — a Social Concern

Every year some 20,000 girls and women enter the approximately 150 maternity homes scattered about the country, to give birth to those babies called illegitimate.

The truth about this ever-growing menace to our society is explored by Glenn Matthew White in the December Ladies' Home Journal — why it happens, and what can be done about it.

The statistics he offers are shattering: reports showed an increase in illegitimate births, of 7,000 in a single year. Among non-white births, 21 out of 100 are out of wedlock. From studies in one average community "... more than a third of the girls in teen-age marriages are pregnant at marriage."

Says Mr. White: "The social anxieties found in the poor and disorganized parts of our society a quarter of a century ago have spread upward." Illegitimacy occurs because of pure ignorance, of psychological tensions and situations, of environment, a desire to experiment, and lack of moral and religious training.

Psychological studies show that illegitimate pregnancy occurs much less often among girls with strong religious convictions.

A good marriage is not a contract between two persons, but a sacred covenant among three. Too often Christ is never invited to the wedding and finds no room in the home. Why? Is it because we have misrepresented Him and forgotten His joyful outlook on life?

—Donald T. Kaufman.

Strange as it may seem, the religious issue in the recent election was interpreted in Russia as religious persecution. A Soviet labor official cited the persecution of John Kennedy in a conversation with Patrick E. Gorman of the AMCBW Union. He stated, "In America, there is religious persecution, but none in Russia." Mr. Gorman found most churches in Russia boarded up.

Church Bulletin Items

From the Riverside, Calif., bulletin of November 26 comes an item that should interest young people in other places. Older folks might profit from such a project also.

"The Youth Groups will meet in the Parish House. Rolanda Wheeler will lead the Seniors and will seek to acquaint those present with the need of knowing how to use religious reference books. Young people are invited to bring their favorite reference Bibles, concordances, and Bible Dictionaries. Please bring also a pencil or pen."

From Battle Creek this notice is picked up to let people in other places see how one church organization is using an evangelistic tool.

"To help us in evangelism, the Sabbath School has received 225 copies of the November special issue of *The Sabbath Recorder*. If each family took one copy every week in December and passed it on to another family, by the New Year over two hundred homes would be blessed. Won't you get your extra copy today? I am sure if you watch carefully, God will give you an opportunity to give it to someone searching for the truth. A new friend of our church already took twelve. Will you take at least one?"

The Alfred Station, N. Y., bulletin for November 26 has this to say about attendance.

"Attendance last Sabbath: Church 88, Sabbath School 71. This is the largest Sabbath School attendance in at least four years.

From Ashaway, R. I., comes information about fellowship dinners after church in connection with the Lay Development Program. One such meal was scheduled on November 19. In the same bulletin notice was given for another fellowship meal on December 3. The announcement about Lay Development follows:

"Our first Lay Development Program

of this season will be held on Sabbath, December 3. For the convenience of our people, we have decided to have these meetings on Sabbath afternoons, not holding any on Friday night (although prayer meeting will be held as usual at that time). Please make your plans to attend on December 3, and the first Sabbath afternoon of each month thereafter."

November attendance averages at Shiloh:

	1958	1959	1960
Friday evening	43	37	43
Sabbath School	151	158	170
Morning Worship	182	193	190

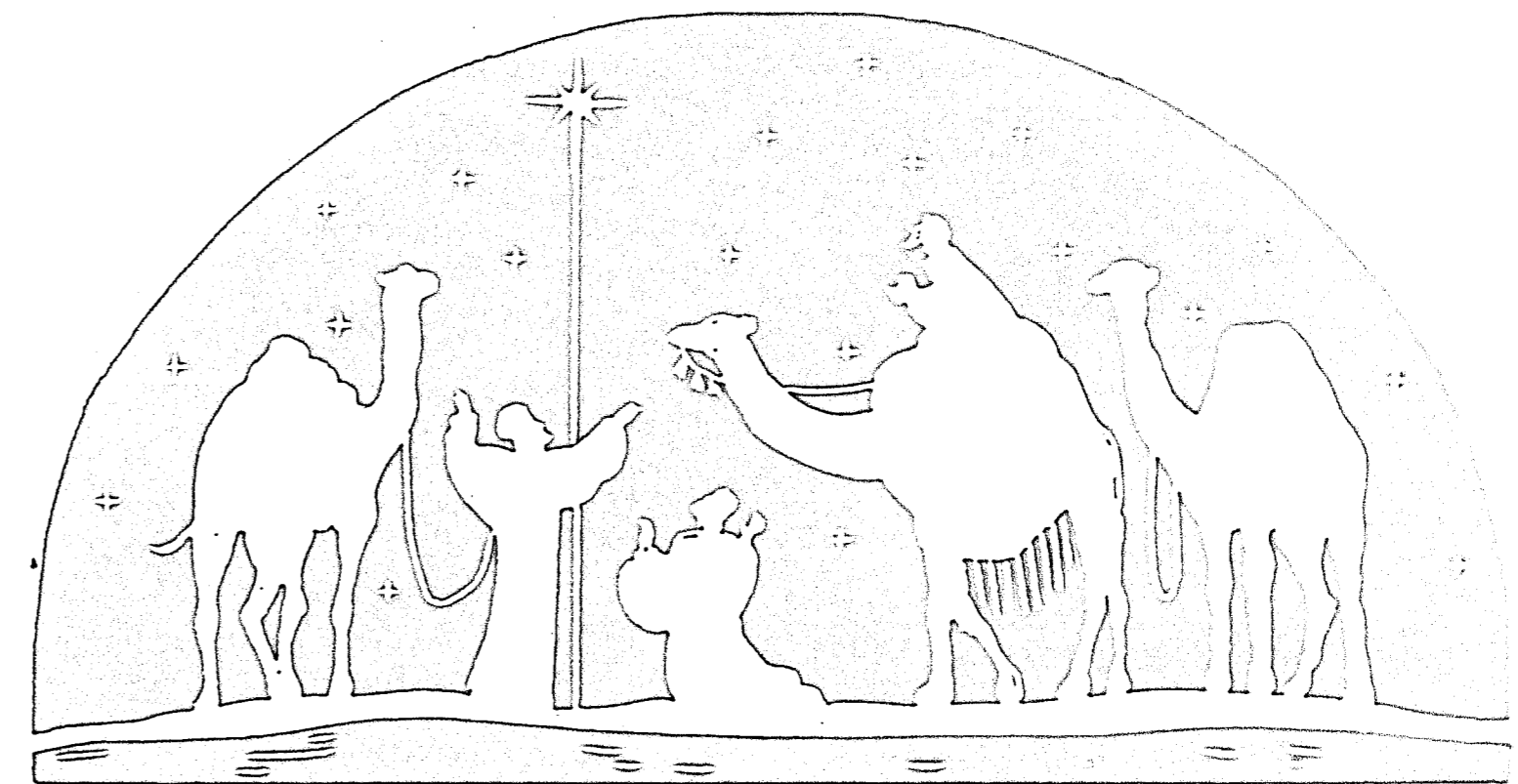
The Union Thanksgiving service in the Verona, N. Y., Seventh Day Baptist Church included Methodist churches of three communities, a Presbyterian church, and the nearby Lutheran church. The offering went to the Salvation Army.

At Milton, Wis., the regularly scheduled Meal of Sharing was held on Sabbath day, November 12. The offering was given to "Meals for Millions."

No Room in the Inn

"No room." They are the most heart-rending words in the Bible. No room. Would you have said that? Don't you say it, every day? Don't you say to Christ when He asks you for your heart: "Go away and let me sleep. I've got no time for you, no room in my heart . . . I don't know you"? We're all innkeepers with room for everybody and everything but Him. Not many of us really let Him in. I heard once about an old Scottish minister who used to go around knocking on the doors of his town and asking whoever answered the knock, "Does Jesus Christ live here?" People stared at him and told jokes about him. They thought he was crazy. But was he? Did those jokers wisecrack to cover up a guilty conscience? — Roy Rogers in *My Favorite Christmas Story* (Fleming H. Revell Company).

The Sabbath Recorder



A CHRISTMAS HYMN

Tell me what is this innumerable throng
Singing in the heavens a loud angelic song?
These are they who come with swift and shining feet
From round about the throne of God, the Lord of Light to greet.

©, who are these that hasten beneath the starry sky,
As if with joyful tidings that through the world shall fly?
The faithful shepherds these, who greatly were afear'd
When, as they watched their flocks by night, the heavenly host appeared.

Who are these that follow across the hills of night
A star that westward hurries along the fields of light?
Three wise men from the east who myrrh and treasure bring
To lay them at the feet of him, their Lord and Christ and King.

Tell me, how may I join in this holy feast
With all the kneeling world, and I of all the least?
Fear not, © faithful heart, but bring what meet is meet;
Bring love alone, true love alone, and lay it at his feet.

— Richard Watson Gilder.

NEWS FROM THE CHURCHES

ADAMS CENTER, N. Y. — At the annual church meeting held the evening of July 2, it was voted to increase the number of trustees from 3 to 5.

The Christian Education Committee, with Albert Gilmore as general superintendent, arranged for the Church Family Retreat which was held September 1-4 at Camp Wabasso near Redwood. Plans were made for the second year Program of Advance. Committees were named and the work was definitely scheduled. The Sabbath worship service was one long-to-be-remembered. Mr. Wayne Crandall of Canisteo gave an inspiring talk, and a number of young folks were baptized in the lake. A fellowship dinner was served in the lodge. Many guests were present.

The Worldwide Communion service was held October 1, and six candidates were received into church membership. A fellowship dinner was later served in the church parlors.

A Men's Fellowship has been organized, from which much is expected.

No church service was held here October 8 when the fall Association was held at Brookfield. A song service by the combined choirs, and directed by Pastor Delmer Van Horn, was a feature of the afternoon service. The workshops held at Verona, October 9, were also well attended. Two of our members are on the Executive Board, Albert Gilmore serving as moderator and Gerald Greene as treasurer.

From October 15 to 19, the family visitation was conducted by 8 teams. It has been a spiritual experience for all who participated.

The Junior C. E., with Mrs. Alan Gilmore as leader, is very active. There are 20 members and their motto is "Helping Others." In addition to their own projects, they have helped with Sabbath School projects, having earned \$50 selling candy. The proceeds from the candy sale and also from the magazine "Ideals" are to purchase filmstrips and audio-visual aids, and other material for the Sabbath School. A record player and several filmstrips have already been secured.

The annual fellowship dinner was held

in the church parlors Sunday, October 30. After a social time a vesper service was given by the choir, led by Pastor Van Horn. This was concluded by a candle-light communion service. This was very impressive.

Three ham dinners have been held by the Ways and Means Committee. New storm windows have been installed on the south side of the sanctuary. Natural gas has been installed in the parsonage and a new floor laid in the dining room.

Our youth choir, combined with the youth choirs of the other two churches of the community, have been rehearsing for the union Thanksgiving service.

—Correspondent

Births

Lewis. — A daughter, Vivian Lee, to Mr. and Mrs. Claude H. Lewis of Kirksville, Mo., on October 5, 1960.

Obituaries

Burdick. — Ella Grace Brown, daughter of Harvey S. and Rosaline Potter Brown, was born at West Hallock, Ill., April 20, 1870, and died at Highland Park, Ill., Nov. 17, 1960.

She was married July 9, 1891, to the late Dr. Alfred Stephen Burdick, who in later years was president of Abbott Laboratories. Throughout her long life she was a faithful member of the Seventh Day Baptist Church. For further details see separate article in this issue.

Stillman. — Edna Titsworth, daughter of Mr. and Mrs. J. H. Titsworth, was born October 5, 1875, near Nortonville, Kan., and died November 26, 1960, at the Jefferson County Memorial Hospital.

Edna was united in marriage in 1899 to Charles S. Stillman, who preceded her in death in April 1954.

She was an active member of the Nortonville Seventh Day Baptist Church, where she attended regularly as long as her health permitted.

Funeral services were held at the Warren Mortuary in Nortonville, with her pastor, the Rev. Robert Lippincott, officiating. Burial was in the Nortonville Cemetery.

—R. L.

SABBATH SCHOOL LESSON
for December 24, 1960
The Greatest Gift
Lesson Scripture: Luke 2:8-20